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THE
MISSIONARY LINK



FOR THE
WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

JULY, 1909

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, \$6 a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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*I give and bequeath to the "Woman's
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the City of New York, February 1, 1861,
the sum of _____
to be applied to the Missionary purposes
of said Society.*

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THE MISSIONARY LINK

VOL. XL.

JULY, 1909

No. 7

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

SIR ANDREW FRASER, ex-Lieutenant-Governor of Bengal, in an address on India in New York, said:

"For thirty-seven years I have lived in every province of India and have come to know that it is a great continent—not a little country.

"India is not one; she is many nations, with many different tongues and traditions. I have served on two commissions that took me twice each year over the entire country, and I have studied the schools, churches, and hospitals. I know the missionary—I have watched him at work.

"Christianity is taking its hold. The Indian congregations are realizing that aggressive work from them is needed. We are learning that the work can only be fully carried out by the people themselves. Christian principles are being promulgated through the country, making a firm foundation for the rearing of the churches."

A CONVENTION OF RELIGIONS was held in Calcutta April 8th. Rai Noren-dro Nath Sen Bahadur, who presided the second day, said:

"We should regard it as a happy omen that we opened this first Convention of Religions in the metropolis of India on Good Friday—a day which to our Christian brethren is one of the greatest days from the beginning of the

world to its end. May we not hope that the inauguration of our Religious Convention on such an auspicious day presages the world-union—the world-redemption—which the great founder of Christianity consummated by his sacrifice on the Cross? We are on the threshold of a new era, and it is meet that we—Hindus, Buddhists, Parsis, Mahommedans, Christians—should meet on a common unsectarian platform to lift up our eyes to God, and to implore His aid to give us the spiritual grace necessary for our national well-being."

WE learn that at the Government examination "for licensed physicians in Japan, Miss Yuku Tomihara, 19 years of age, was the only one who succeeded in the examination out of 1,400 competitors, male and female. After graduating at Hiroshima Higher Girls' School, Miss Tomihara came up to Tokyo four years ago and devoted the whole of her energy in studying the science at the Tokyo Women's Medical School, Ichigaya, Ushigome. During that interval, she has never paid a visit to her home, utilizing summer and winter vacations for reviewing what she has been taught."

DR. WARD PLATT states: "The Japanese represent the highest intelligence, the broadest outlook, and the most successful initiative of Asiatics coming to us. "He is a born student. His passion for learning is phenomenal. His mental poise is equaled only by his dispassionate, analytical view of his surroundings.

"His industry is monumental. He wins at a price few pay, and is not conscious of sacrifice. His business ability is of the first order.

"In the San Francisco earthquake and fire, their plan of self-relief was more effective than any other. The Japanese government sent \$25,000 to care for its own people. But \$10,000 was used by them and the \$15,000 is now held for a benevolent object."



GRADUATES AND SCHOOL AT YOKOHAMA.

IN EASTERN LANDS.

JAPAN—YOKOHAMA.

JUBILEE YEAR IN JAPAN.

By Miss CLARA D. LOOMIS.

IT is just fifty years since the first Christian missionaries began work in this Empire. In that time much has been accomplished, so much in fact, that there are those who think missionary effort is no longer needed. There are churches scattered throughout the Empire with some 58,000 communicants, and extensive Sunday-school work.

The Bible Society, the Y. M. C. A., the Y. W. C. A., the Salvation Army, together with societies for charity and relief work, are spreading the news for Christ's Kingdom.

Quite as important as any of these branches of work are the Mission schools, which seek to train up to Christian manhood and womanhood children of all classes. There were fifty-two Mission schools for girls in different parts of Japan, at a time when there were only twelve Government schools of equal grade.

There are Christian men and women in all ranks of society and yet the work has really only begun. For the large proportion of girls who go out from our Mission schools, it is not yet easy to stand as a Christian.

Japan has a population of forty millions, so the Christians number about one in seven hundred. There are still many places in the interior, hundreds of miles from any church or centre of Christian work.

It is to one of these places that a member of the last graduating class of our Union Girls' School in Yokohama, is planning to go after taking a special course in the Bible Women's Training School. Her home is in a copper mining district in the southern part of Japan, and the nearest church is 300 miles away.

Another of our graduates, who has during the past years been doing excellent work as Miss Alward's helper, was married in April to an Evangelist now working in a town not far from Tokyo. She is looking forward joyfully to the opportunities she hopes to find of helping him in his work.

One girl married a Christian business man some three years ago. They have a happy home and two bright little children. This last Easter Sunday, seven of their employees who had been taught to keep Sunday and attend church, were baptized on confession of faith.

A young teacher, recently married, asked for a letter of introduction to the Y. W. C. A. in Tokyo, as she wanted to keep in touch with Christian work and Christian people.

What these girls and others with the same training and earnest faith, may be able to accomplish in the next fifty years, no one can estimate.

Christian homes and Christian leaders are what this country needs.

The place of the missionary is to do faithful work as an educator, to stand ready to help and sympathize with those who need and instinctively turn to her for counsel, and to give to the daughters of Japan the best that Christian thought and culture has to offer.

In the six short weeks since my return to Japan, nine graduates in some position of hardship or perplexity have come to pour out their trials to me.

God grant that I may prove worthy of their trust and may help these girls to be ever true to their Lord and Master Jesus Christ.

THE WOMAN'S UNION MISSION SCHOOL AT YOKOHAMA.

By PROF. J. G. ROGER, PH.D.

BEING specially interested along educational lines, as soon as I reached Yokohama I inquired for its schools. While Tokyo is the great educational centre of Japan, which attracts thousands of students from China, Korea and other lands, yet several other cities have good educational institutions. Yokohama has its Government graded schools and High School. In addition it has five Mission schools, of which one is a Theological Seminary, one a night school for business young men, and three are Seminaries for Girls.

As yet I have had little opportunity to personally see and investigate the actual merits of any except the "Union Girls' School," supported by the "Woman's Union Missionary Society of New York."

The principal of this school is Miss Clara Loomis, a graduate of Smith College, Northampton, Mass., who also took her A.M. at Columbia University.

In addition to this broad educational equipment, she is in full and hearty sympathy with her work—a young woman and not afraid to apply these broad educational ideas in this work with Japanese girls. She is supported by a noble band of coworkers and they are sending out from that school annually, young Japanese women who would grace an American home,—who are making a new sphere and life for the women of Japan.

If no other work had been done by Christians in Japan than the establishment of this

one School for Girls, it would grandly justify the expenditure of all the missionary money sent to Japan.

INDIA—ALLAHABAD.

PROGRESS.

By MISS EDITH H. MAY.

YOU will find my wife ready, expecting you," said a pleasant-faced Hindu gentleman to me, as our Indian Zenana teacher Agnes and I entered the lane where he lived. "You are quite willing then that she should go out with us to see the principal of the school?" we asked. "Yes, indeed," was the quick reply.

We soon reached the home and were greeted by a bright-looking young woman. "You have really come! Now wait just one moment, and then I will go with you."

Soon we were on our way to the Boarding-School for Indian Christian Girls where Gyani (the wise one) had so desired to go, ever since her teacher Agnes had been obliged to take her name off the list of Zenana pupils, because she knew Urdu, Hindi, and something of English. She knew the way of Salvation, too, and Agnes felt that her Mission now was to another soul as yet untaught.

The principal met us at the door of the school and gave a cordial greeting to the day-scholar who was about to be ushered into an absolutely new world. Gyani was shown the class-rooms; there at their desks sat the Indian Christian girls, many of them wearing European clothes, their hair neatly braided. When the little Hindu woman, closely wrapped in her white *chaddar*, entered a room, the ringing of her heavy silver anklets over her stockinged feet, drew the attention of all upon her. So busy was Gyani in studying the rows of girls that she met the wondering eyes with a steady gaze. To her great delight it was arranged that she should go to school daily, and that her little son of six, should be received into the Kindergarten class. Hindu neighbors were of course not slow in saying that Gyani would be kidnapped and kept in the school by force, but both husband and wife proved equal to the occasion and Gyani is now pursuing her studies.

Two other women came this month requesting me to arrange for them in a school, where they might take a regular Government course which would qualify them for the position of teachers. The first one was a Bengali Brahminnee, a widow, a former Zenana pupil of one of our Indian teachers, with a keen mind. We took the necessary steps for her, but her

relatives, less progressive than herself, took fright and sent her to stay with an aunt in a distant suburb from whence it would be quite impossible for her to take the daily trip to school.

The second woman was another Bengali, a stranger to us, but who called in one of our workers in order to make her request. She had married secretly and lived in constant fear lest her husband should abandon her, and she be left without support. Her motive was to have some means of earning a living should the emergency arise.

In several of our Zenanas, notably among the Bengalis, a new ambition seems to have come to our women, a desire to make their lives count for something. They have heard of the freedom given to some of the Indian women, they have met a few who have traveled to foreign lands with their husbands, and the hope has been born in them that they also may have larger aspirations, and to keep before her pupils the fact that Jesus Christ is able to meet every noble desire of the human heart, Miss Roderick has started a club among her Zenana pupils which bids fair to be an excellent means of developing them on many lines.

There is, however, a fear in some minds of too frequent gatherings at the Mission House, and the thought has come to us, that the best investment we could make at this time, would be to rent a house in the city for about \$5 a month, where we could centralize some of our schools for little girls and which we could use in the afternoons for women's classes.

Two Indian Christian ladies have offered their services freely to us if we are able to start such classes, and we believe that the time has come when work on these lines, besides the regular Zenana work would tell.

Are there any at home who would help us in this special work in Allahabad?

ZENANA WOMAN'S CLUB.

By MISS LILLIE RODERICK.

WHEN Miss May suggested that I should invite all my Zenana pupils to the Mission House to tell them about my delightful visit to America, in which they have been intensely interested, the idea came to me to organize a Zenana woman's club for the self-improvement of its members. Also, it might be the means of widening the horizon of those whose environments are the precincts of the Zenana.

and who cannot go through the streets except in carefully closed conveyances, and consequently know very little of the wide world outside. I was afraid of failure, as new efforts in any direction are looked upon with suspicion by the Hindus. But Miss May, who has the courage of the pioneer, urged me in this forward movement, and I made the suggestion to my pupils, which was met with favor by the most progressive among them. The club was organized at our last Zenana party held on the 15th of March. It is named *The Indian Woman's Literary and Art Club*.

The Hindus were planning for it themselves, but now that we have taken the initiative we hope to keep it under Christian influence. I send the translation of a paper read at the first meeting, which will explain more fully the object of the organization. The President of the Club is Mrs. Mulsherjea, who fills her position with sweet dignity, and who is the wife of a High Court Advocate, whose daughter is my pupil. The Vice-President is the "Lady of India," whose picture has been given to the MISSIONARY LINK. The Advocate's wife, on account of her resembling an Italian, was designated by Miss Doremus when she was in India, as the Roman Lady, is Corresponding Secretary, and Miss Bertsch is Treasurer. I am on the committee too, as it will be necessary to have some one who visits the Zenana ladies to encourage them to do their part. Miss May is a member, and we are seeking for more Christians as we want the Christian influence in it, as strong as we can make it.

My work in the Zenanas is to give the Gospel in four or five homes daily, and my pupils feel that we are their friends to help them in every way we can. The Hindu women are beginning to feel the limitations of their sphere and education, for they are married as children and shut up in the Zenanas, and can only get an elementary education in the primary schools during their short term of liberty, while the men of their household have every advantage of education. The women are so grateful for our visits. They diligently study the Bible lessons set them for the week. Sometimes they do it only to please their teacher, but God's Word is the sword of the Spirit, and we see changes in the lives of those secluded women which can only come from His transforming power. It is gradual, but manifest.

The Zenana women are desirous for education, so that they may be fitted for any changes in their lives. This is not an easy matter for the Zenana Missionary, whose work is first the sal-

vation of souls, and any other teaching is but a means to an end. It is sad that when their aspirations are in the right direction they should not be met. They are appealing to us, and we hope that study classes will be organized in connection with the Club that might help them. We pray that God may bless all the efforts of His people for the salvation of India.

Translation of the Bengali Address read at the opening of the Zenana Woman's Club on the 13th March, 1909, at the Mission House, 6 South Road.

BELOVED HONORABLE LADIES:

We are glad that you have been able to come here to-day, as I wish to talk to you about forming a Woman's Club for the self-improvement of its members. I know you desire to improve yourselves by studying good books, and also by learning to make useful and fancy articles which are admirable for your husbands and children and for beautifying your homes. But you must not be content to do imperfect work, as some have been doing, for want of good models and materials, but you must try and compete with the best.

It is with this object that we wish to help you in forming the club, which I would suggest might be called *The Indian Woman's Literary and Art Club*. The membership fee could be one *rupee* a year. The Executive Committee will advise in the selection of books to be read by the members for self-improvement, and for doing plain sewing and artistic fancy work, and guiding in the purchasing of patterns and materials for it. An annual exhibition of the work done by the club members could be held at the Mission House. The Literary Committee will choose the subject for composition, writing in English and Bengali, and prizes will be awarded for the best work.

But while working for the development of your faculties you should remember that God has given you a greater gift than your mental and physical powers, even your spirit, which alone is capable of knowing God, whom to know, as the Lord Jesus Christ says, is Life Eternal. History teaches us through the experience of the Greeks, that without the true knowledge of God as revealed by Jesus Christ, the culture of the intellect and the development of all that is beautiful, is unable either to satisfy or elevate individuals or nations and we want this club (do we not?) to be a help to us individually and a means of elevating our people.

PERSONALS.

China, Shanghai: Miss E. Irvine writes: At our Wakeman day-school, twelve are in attendance and several applications come in a little later. One pupil who left us to go into a boarding-school last term has returned, making the second during the year who had done this. Three of the pupils are married women, three others girls of ten years came from one of my other schools in which there is only primary work done. Two of the girls have been in school three full years, and their parents are desirous they should graduate from a mission school.

The teacher in one of the schools is a graduate of our Bridgeman School. Her father, who belongs to an official family, was Dr. Reifsnnyder's first teacher in the language when she came to China twenty-five years ago. He later put his two daughters into our school as a proof of his faith in the efforts of our Society to educate girls in what in those days was considered a foreign religion. Though he never became a professing Christian himself, he allowed both his daughters to confess their faith in Christ, and we were assured again and again of his belief in the truth of Christianity. Speaking of his daughters in later years, he once remarked: "Do you think that I would ever have consented to put my daughters in a Mission School had I not had faith in their doctrine?"

One of our Bible women has named our Hospital "John the Baptist," because thousands hear the Gospel for the first time. As they often come from great distances, they have the opportunity of spreading this knowledge on their return. The Chinese speak of the Hospital as "a place of doing good deeds," for as the teachings of Buddha are filled with the importance of merits by benevolence, this naturally appeals to them.

Dr. E. Reifsnnyder writes: We need many things for our new operating-room. Anyone who has money and is anxious to get rid of it, can remember us. In our bright days in March we had over 1,800 patients in eight days, and they came, unless it poured, in great numbers. One bright morning 327 were seen. One feels sometimes like an old lady in the waiting-room of an American railway station, "who wondered how all these people could leave home at once."

I wish you could see our children in the Hospital, who are very interesting, especially in making their ceremonious bows. One little girl who uses crutches is not to be outdone by any of them.

HOME NOTES.

INSTANT IN PRAYER.

A FLASH of light illuminating the Word of God, comes to us in reading the various translations of a single text of Scripture. Thus we gather a loftier shade of meaning in the familiar passage of Romans xii. 12: "Continuing instant in prayer" which is rendered in the Revised Version, "Continuing steadfastly in prayer," or in the French "Persevering in prayer," or in the German which slightly intensifies the same thought.

The exhortation comes to us with peculiar force as we dwell on the needs of our missionaries, often most varied, calling for definite petitions to tide over a crisis, or to suggest the solution of a problem which seems ineluctable.

It has been an encouragement to know that several of our constituency daily pray for each missionary representing us in our seven stations and outlying districts, and this example we would commend to all who desire to come into closer touch with our interests. Our column of *Personals* is arranged with this thought, that a glimpse of the inner life of our workers may give definite shape to earnest petitions.

A devoted servant of the Master who has entered into the joy of her Lord, and who loved our work and workers with loyal intelligence, often asked this pertinent question: "Is the Union Society passing through any painful experience?" She would add: "It has been laid on my heart to pray in and out of season for it, and I could not cease until I had the assurance that the Father above had heard and answered in His own way, what was not known to me." Would that hundreds of our friends could be inspired to follow this consecrated example.

John Stuart Mill, in another connection, states what remains true in many situations, "One person with a belief, is a social power equal to ninety-nine who have only interests." A definite belief that prayer will solve intricate questions, and perseveringly acting upon that, will furnish an irresistible momentum where an intangible vague interest may be dissipated.

As individuals, it is well for us to familiarize ourselves with our own development in God's perfect will, and that of all for whom we are in a measure responsible. This is well stated by G. Campbell Morgan, "Every present law of God for man is based upon the

fact of the past and moves toward the purpose of the future. What He wills for each person to-day, takes into account all the forces and facts of the past. Previous failings in the individual life; tendencies inherited from the generations that have gone; the accumulated forces that propel men from the dead centuries; are all present to the mind of God when He arranges the programme of individual lives."

Knowing that He is guiding each one of our missionaries, may we not this Summer keep in close touch with them, continuing steadfastly in prayer as the days glide by, identifying ourselves with the trials incidental to the life with its difficult strain.

A MISAPPREHENSION.

IT has come to us recently that our friends are anticipating our Jubilee Anniversary, January 19, 1910, and we would remind them that our year would not close then. Although preliminary meetings were held in the Spring and Summer of 1860, definite plans were not consummated until November of that year. To celebrate this event in that month, is inexpedient in the conditions which surround city life, and therefore we have held our anniversaries the January following. This then will bring us to January 18, 1911, for our Jubilee Anniversary.

Enthusiasm has been manifested in certain directions in the "Missionaries' Salaries Fund," by which it will be commemorated, but it has only reached thus far, the total of \$3,000. Many are full of promise "when the time arrives," as they encouragingly say, but, dear friends, it is not easy to accomplish a fair result in a spasmodic effort. Interest must be aroused, the claims of the object must be inculcated with steady persistence, unless we are willing to face failure. A stimulating appeal for a kindred cause was presented to the Church of one of our officers, which we venture to condense, as stating the case fairly:

WHAT WILL YOU DO ABOUT OUR JUBILEE APPEAL?

"For you will do something! The easiest thing to do is to throw the whole matter into the waste basket. Before you do it, decide whether you are willing God shall judge your loyalty to Him by the contents of your waste basket. This is His business—His business with you. Better not do the easiest thing. Plenty of people will do that.

"Next easiest will be to make some entirely convenient gift. You can measure by some one else's ability. You can drop in a coin or a bill on general principles, and not know what became of it. There are so many demands on you. Well, you are not such an exception. Do this next easiest thing and you will have plenty of company, but you will get small honor from God or men in doing it.

"The worthy thing to do is to plan a gift that is not at all convenient, that does affect your bank account, and that will keep your attention for a while. This will put you in the rank of God's honorable ones; there will be a goodly number, be sure of that.

"The hardest thing to do is to take the whole matter on your heart in prayer. Do that honestly and earnestly, and your proper gift will be assured. Do it for the field itself, and your gift will gain the power of God's Spirit, multiplying in value.

"What will you do about it? That is between you and God."

EVANGELIZATION IN SHANGHAI.

By REV. W. REMFRY HUNT, F.R.G.S.

SHANGHAI is a wicked, heathen city. It is the eye-gate of the Chinese Empire.

In the medley of interesting populations, the tremendous trade marts, the large distributing centers, located in this strategic commercial emporium, there are to be discovered all those elements which combine to make up the sum total of one of the richest and most influential seaports in the Far East. It is boasted that Shanghai is the model settlement east of the Suez. With its magnificent harbor, its immense trade, its political importance, its progressive character, and its forward movements among the awakening Chinese, it ranks as the unique center for the establishment of the industrial and intellectual organizations of the competitive nations who have entered the race for supremacy.

The lights and shades are very marked. Be it written in all credit to the interests of the Municipal Council, that some of its elected officials are among the soundest and most outspoken Christian men. Still, with all this, Shanghai is a wicked, luxurious metropolis. Its heathen are from all parts of the world. They are white, black, and yellow. Western civilization has grafted some of its worst sins upon the so-called inferior races in the East. In its wrongs and sorrows, secret sins and open shame, the needs of this great and world-open mart are apparent to all.

This is the modern Samaria that some of

the Lord's evangelists "must needs go through." It was fortunate that two of the messengers of grace passed this way. The visit of Messrs. Newell and Dean has been a new and distinct feature in the life and history of the settlement. They came linked to the live wires of believing prayer. Their voices failed not in the message. They hit hard and fainted not. Sin was called sin! The meetings have been a real blessing in winning souls. The message to the missionaries, were of the most searching character. The responsibilities that rested upon these two witnesses, in challenging the motives, testing the consecration, and judging the resultant conditions of the mission field, are certainly tremendous, and should humble them, as it did the missionaries, in the face of what manner of men we ought to be.

A most cheering and sustaining feature of the whole of the Newell-Dean campaign here in Shanghai, is the large number of meetings held in various homes for prayer. These prayer-lifting energies were causative. It was proved so at every meeting. The lectures on Romans were beautiful. Under the revealing and illuminating power of the Holy Spirit, the new light, fresh emphasis, and personal application of its precious truths, the riches of the Divine Word were expounded to the edifying of the Body of our Divine Lord.

At the present moment also, Shanghai is favored with the presence of Bishop Brent, acting in the Opium Commission, and also Lord William Cecil, who is in China with the definite object of instituting a great national educational movement in alliance with Western academic work. Sound knowledge must precede reform; heathenism cannot be veneered and then called civilization. China needs the vital, redeeming, and regenerating Gospel of the Lord Jesus Christ; without this, there will be no moral emphasis and no real conversion.—*The Christian*.

CHRIST is so like us that He makes us know we may be like Him, and so unlike us, that He makes us know we must be unlike our present selves before we can be like Him. His life fits in among our human lives like a jewel which is so adapted to the gold into which it is set that no one can doubt that they were made for one another, and yet which so far fails of suiting its place perfectly that we can see the gold has been bent and twisted, and must be twisted back again in order to accommodate it perfectly.—*Bishop Phillips Brooks*.



NATIVE TEACHERS IN INDIA.

FOR MISSION BANDS.

THE CHILDREN'S PARTY.

By E. M. BERTSCH.

I WONDER if you have heard about the children's party held on our Allahabad Compound the last of December? It is rather late, but even ancient history has its value, so I am confident this account will be appreciated by some interested in the development and progress of India's women. True, the women of whom I now speak are diminutive as to size, yet many of them are married, and not a few of our regularly enrolled pupils are mothers, having one or more children with them in school. Because these little ones are so soon called upon to assume responsibilities far too great for them, we long to make their school days bright and happy.

Shortly before Christmas each teacher was requested to make a banner of a different color, and with silver braid worked upon the brilliant background the name of her school and such other trimming as she deemed most attractive.

With the aid of blankets and shawls our spacious drawing and dining rooms were con-

verted into a place for a magic lantern exhibition. As a last look was given to see that all was in readiness, the bright faces began to appear. On foot, from bullock carts, horse *garis* and *ekkas*, our guests came.

We wondered how they survived the crush. Soon between one hundred and fifty and two hundred little ones were enjoying our front lawn. Here and there were groups of little ones playing games under the leadership of our missionaries and teachers. Each school sang a *bhajan* (hymn), and a few of the girls amused the others by a little "active song," in which they gathered the grain, ground and winnowed it, then preparing the fire, they baked a cake, which they with great delight and pride presented to their "Miss Sahib." One line oft repeated with a most unique gesture was, "How clever we are!" After this, representatives from different schools attempted to pin a tail to a large pink donkey drawn for the occasion by our artist.

Time flies quickly in India, so all too soon for some of them, they followed their

own banner into the dining-room, where seated on the floor they soon became interested in the pictures. One of Queen Victoria, with various colors which revolve about her picture, evoked a burst of applause. The spell was broken, thereafter here and there voices were heard explaining the pictures as they were flashed upon the wall before them.

Last but not least came the sweets, which each child received in a little leaf-basket, and as a host of happy little ones went away, our hearts were glad, and we gave thanks to Him who had helped to make the gathering possible. Our one regret was that we had not had faith enough to invite some of our friends who would have greatly enjoyed the sight.

RECEPTION IN TURKISH ARABIA.

By M. E. HUME GRIFFITH, M.D.

ABOUT twenty ladies accepted my invitation, each one attended by a slave or two, and a small boy to guard their shoes, which, of course, they left at the door. It was quite a business unrobing all these ladies from their black silk *chuddars*, and arranging each lady in her respective place, according to the honor due to her.

We had in our drawing-room a long divan, about twelve feet by six, occupying the whole of one end of the room, and cushioned according to Eastern ideas. On this about twelve of the ladies seated themselves, and looked very comfortable and at ease, while the rest sat on chairs arranged round the room, and looked most uncomfortable and uneasy. By-and-by I noticed first one foot tucked up and then another, till most of the ladies were sitting native fashion on their chairs, and it looked so curious that I could hardly keep from smiling.

After all were settled, and their *chuddars* and veils carefully folded up and put aside by the slaves, the kalian of water-pipe was brought in, each slave preparing the pipe for her own mistress. I had arranged that my woman servant, Bagi, should hand round tea, but the ladies were horrified at the idea of taking tea which had been poured out by a Parsee, as they believed it would make them unclean for I don't know how long; so my poor Bagi had to take a back seat, and see others take her place.

Among the ladies that day was the wife of one of the Ex-Governors of Kerman, and the good lady did not let any one forget that

fact! They were always most interested in seeing and hearing all about Feringhi life, and were specially interested in photographs and pictures. One lady said to me directly she was seated, "I want to see a picture of Jesus Christ," and on my showing her one, she most reverently kissed it, and put it to her forehead. They much enjoyed listening to our little organ, and one lady was so delighted that she gave her husband no peace till he bought her one, and then nothing would satisfy her but I must go and teach her how to play. As her instrument arrived from Teheran with half its notes missing, it is easy to imagine that her musical talent (?) was somewhat put to the test. However, she was very proud of her instrument, and quite happy playing with one finger an accompaniment to some weird Persian song.

Of "home-life" in Persia there is none; there is no word in their language for "home," and so it plays no part in their lives. Life in the home varies much according to the rank of the husband. The poorer wives and village women are blessed by being obliged to work, but the better class have absolutely nothing to do from morning to night but smoke and drink.—*Condensed from Medical Missions.*

GRACE AHMED SHAH writes: When we first opened our Sunday-School in Allahabad, it was in the home of a Mohammedan woman who had two daughters-in-law. One of them was quite a young girl whose unfortunate lot was to do all the household labor. She was always glad when Sunday came, for she was one of my pupils and could go away and have a happy time with other children. Very often she was called in by the mother-in-law, who would send her off to the grinding-mill with a basket of wheat. Her little corner happened to be in the same veranda where we had our class. While at work she always joined us in singing. One thing struck me about her, with all the work and twice as many scoldings, she never frowned. She also had a beautiful name—*Tahira*, which means Purity. The girls, after class, receive a small card on which a beautiful text is written. All the children cannot read these verses, but they are taken home. The girls want to know what is written on their card, and sometimes their friends are curious to see what we give them, so this text is read by some father or brother. We pray that God will bless the giving and receiving of these Gospel truths.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from May 1 to May 31, 1909.

ALLAHABAD, INDIA.

Mass.—Cambridge, Mrs. B. Vaughan, for Zenana work,	\$10 00
N. Y.—N. Y. City, Ladies' Mis. Soc., South Ch., Mrs. E. G. Janeway, Treas., for Zenana work, 100.00;	
Mrs. E. C. A. Mercer, Miss M. L. Warren, for support of Grace Ahmed Shah, 170.00,	270 00
N. J.—Morristown, H. T. H. & D. H. M., per Mr. W. C. Van Doren, for general fund,	20 00
Total,	\$300 00

CALCUTTA.

Mass.—Boston, Miss Ethel Paine, for Gardner Mem'l School,	\$100 00
N. Y.—Brooklyn, Miss L. W. Pierson, for Surbala, 25.00; Poughkeepsie, Lyndon Hall School, per Mrs. S. W. Buck, for salary Clara Munga, 60.00; Silver Anniversary gift to her, 25.00,	110 00
N. J.—Scotch Plains, Lend-a-Hand Soc., Miss Elizabeth Fullerton, Treas., for Kristomoni,	5 00
Pa.—Mrs. A. M. Wray, for Omasoshi, in orphanage,	30 00
Mo.—St. Louis Aux., Mrs. S. W. Barber, Treas. Mrs. J. L. Pearce, for child Teraugin,	25 00
Total,	\$270 00

CAWNPORE.

Mary Avery Merriman Orphanage.

N. H.—Nashua, Mission Class Y. W. C. Ass'n, Miss M. E. Evans, for Sanderia,	\$5 00
Mass.—Waverly, Baptist Kindergarten, Miss M. K. Nielsen, Supt., for Miss Norton's work,	2 60
N. Y.—Brooklyn, Miss Florence Hannan, for Deuli, 5.00; New Brighton, Mrs. J. J. Wood, for Parbalaia, 2.00,	7 00
N. J.—Cranford, Mrs. F. E. Woodruff, for Grace,	20 00
Pa.—Philadelphia, Mrs. Cunningham's Class, West Hope Presb. S. S., Mr. H. L. Cornman, Treas., for Gertrude,	10 00
Ill.—Byron Band, Miss E. C. Knowlton, for Ganguli, 20.00; Chicago, Bethany Union S. S., Miss M. R. Marsh, for Kara, 11.00,	31 00
Mo.—St. Louis Aux., Miss S. Lena Boyle, for Gulchamin,	30 00
Neb.—Shickley Union C. Endeavor Soc., Miss G. L. Beach, Cor. Sec'y, for Pathiya,	5 00
Calif.—Pasadena, Non Nobis Solum Soc., Miss Orton, principal, for Denari,	20 00
Total,	\$130 60

FATEHPUR.

N. J.—Lakchurst, Mrs. A. A. Le Roy and Mrs. H. S. Fullerton, 14.00; M. J. S., 1.00, for Sarat,	\$15 00
JHANSI.	
Mary S. Ackerman Hoyt Hospital.	
N. Y.—N. Y. City, Est. Ezra P. Hoyt, Dr. J. Ackerman Coses, Ex.,	\$150 00
Pa.—Phila. Br., Mrs. Wm. Waterall, Treas., Miss A. W. Pearsall, per Mrs. G. E. Shoemaker, for Hospital work, 100.00; Shippensburg, Normal S. S. collection, Miss A. V. Horton, 6.50,	106 50
Mrs. Henry Johnson, Memorial Bed, Mrs. F. H. Marston (Brooklyn, N. Y.), 10.00; Miss J. Findley (Pittsburg, Pa.), 20.00,	30 00
Total,	\$286 50

SILANGHAI, CHINA.

N. Y.—N. Y. City, De Witt Sewing School, Miss M. Axtell, for pupil Bridgman Home, 11.00; Children's Home, per Miss A. A. Woodburn, for Miss Irvine's work, 5.00,	\$16 00
N. J.—Jersey City, Mrs. L. A. Opdyke, for Me Tsung,	10 00
Total,	\$26 00

GENERAL FUND.

N. Y.—Brooklyn, Mrs. Calvin Patterson, freight 3.50, included,	\$8 00
N. J.—Newark Aux., Mrs. R. H. Allen, Treas., Miss S. Wallace, freight on box,	5 00
Total,	\$13 00

JUBILEE FUND.

N. Y.—Brooklyn, Mrs. F. H. Marston,	\$15 00
N. Y. City, Mrs. D. I. Reynolds,	10 00
Total,	\$25 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss E. A. Brown, 1.00; Miss Julia Van Vorst, 2.00; Miss Halloway, .50; Rev. R. A. Greene, .50,	
Total,	\$4 00

THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF THE PILGRIMS.

BROOKLYN, N. Y.

Calcutta—Birdie and Raglokki, Bible Women, 100.00; Hope Biswas (orphan), 25.00,	\$125 00
Cawnpore—Shushila, 20.00; Mrs. Peter McCartee, for Dulari, 20.00,	40 00
China—Pupil in Bridgman Home,	40 00
Japan—Scholarship, Yokohama School,	40 00
General Fund—Freight on box to Cawnpore, 3.50 included,	15 00
	\$260 00

IDA P. WHITCOMB, Treas.

THE MARY E. HAYS' MEMORIAL BAND OF THE FIRST REFORMED EPISCOPAL CHURCH, NEW YORK CITY.

Per the Trustees of the Sustentation Fund of the Reformed Episcopal Church, Eliza A. Dean Trust Fund,	\$386 70
Miss Mary D. Thurston,	30 00
Miss H. Bement,	25 00
Miss Laura Pell,	25 00
Miss A. K. Hays,	10 00
The Misses Granberry,	9 00
Miss F. M. Sabine,	5 00
Miss J. McD. Sabine,	5 00
Mrs. D. I. Reynolds,	5 00
	\$500 70

LUCY E. REYNOLDS, Treas.

WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Philadelphia, Pa.	
Calcutta—Mrs. L. A. Ross, Schellsburg, Pa., worker,	\$4 00
Cawnpore—Mrs. W. J. Grubler, Germantown, Pa., for girl, 20.00; Mrs. H. I. Angel, Washington, D. C., for Beti Bai, 25.00; Mrs. H. L. Hunt, Allentown, Pa., in memory E. R. M., for Rukhla, 60.00,	105 00
Fatehpur—Mrs. J. W. Howe, N. Y. City, worker and girl,	7 00
Jhansi—Miss L. E. Allen, 5.00; Mrs. W. C. Brewster, 5.00; Mr. W. H. Bowser, 5.00; Mrs. R. C. Darby, 60.00; all for their Bible women,	75 00

China—Ch. of Atonement, Wednesday evening Bible women,	10 00
Japan—Mrs. C. S. English, for Saki Suzuki,	5 00
Miss Mary Lattin, for Iwamura Moto,	5 00
Chas. L. Hutchins, for Kono Goshida,	5 00
Frank Nichter, for Ito Kotoji,	5 00
"Unto Him," for Harada Shobi,	10 00
Phila. Co. Union Kings Daughters, for Toki Kaneko,	60 00
Miss B. F. Clark, for Yamamoto Some,	30 00
Mrs. J. W. Howe, for Tsuru Iijima,	5 00
Wm. H. Bower, for Iida Setsu,	5 00
Miss A. R. Harper, for Tadayo Iguchi,	15 00
Mr. and Mrs. W. H. Frederick, for Suga Mori,	5 00
Mr. and Mrs. F. E. Nettleton, for Yukiye Umeya,	60 00
Mr. and Mrs. G. T. Bisel, for Yachiyo Maru,	5 00
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Ch. of Atonement, Dorcas, freight on box to India,	5 00
Total,	\$215 00
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Total,	\$421 00

SUMMARY.

Allahabad,	\$300 00
Calcutta,	399 00
Cawnpore,	776 30
Fatehpur,	22 00
Jhansi,	361 50
China,	76 00
Japan,	255 00
General Fund,	33 00
Jubilee Fund,	25 00
LINK subscriptions,	4 00

Total, \$2,251 80

MARGARETTA WEBB HOLDEN, Ass't Treas.

Interest and dividends, January, 1909,	\$528 25
From estate of Edwin Stone, 1909,	4,000 00
Dividend, February, 1909,	27 50
Dividends, March, 1909,	642 75
Legacy from Estate Caroline G. Hollister—	
Five Erie R. R. bonds,	
4 per cent, par value, \$5,000 00	
Five Mexican Northern R. R. 6 per cent, par value,	5,000 00
One Hocking Valley R. R., 4 per cent, par value, 1,000 00	
Cash,	51 70
Interest and dividends, April,	812 09
Interest on mortgages, May, 1909,	325 00
Interest on U. S. Steel bond, given by Dr. J. Ackerman Coles, for medical supplies, Cawnpore, in memory of Mrs. Maria A. Hoyt,	25 00
Legacy from estate of Margaret K. Platt, for scholarship in Gardner Mem'l School, Calcutta,	1,000 00
Legacy from estate of Caroline R. Nichols,	\$1,000 00
Less transfer tax deducted,	43 12
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	956 88

Total, \$8,369 17

JOHN MASON KNOX, Treas.

PHILADELPHIA BRANCH.

May Receipts.

Mrs. Wm. Waterall, Treas.	
Semi-annual interest, Mrs. Haddock Fund,	\$125 00
From Miss Simons,	1 00
Through Theo. H. Morris, Warden Holy Trinity P. E. Church, from John Bohlen Trust Fund,	400 00
Through Mrs. Farr—	
Mrs. A. Edwin Taylor,	\$1 00
Miss Newbold,	2 00
Miss Manderson,	2 00
Miss Farr,	10 00
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From Miss Greenough,	\$15 00
	1 00

From Mrs. Abel Stevens, in memory of F. C. I. Greenough bed, Margaret Williamson Hospital,	10 00
Through Miss Howard Smith:	
Miss S. C. Allibone,	\$1 00
Miss Howard Smith, for work at Jhansi,	10 00
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	\$11 00
Total,	\$563 00

INCOME RECEIPTS.

The Treasurer also acknowledges, with due appreciation, the receipts of the bequest of the late Charles G. Sower, with interest, through the Provident Trust Co., \$680 00

MISSIONS OF WOMAN'S UNION MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dhar-
amtala Street, and Orphanage, 54 Elliott
Road.

ALLAHABAD: Converts' Home, Zenana Work,
Day Schools.

Address: ALLAHABAD: Woman's Union
Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School,
Zenana Work, Day Schools, Evangelistic
Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospi-
tal and Dispensary, Nurses' Class, Zen-
ana Work, Day and Sabbath Schools.

Address: Mary S. Ackerman-Hoyt Hospital.
FATEHPUR: Address: HASWA, U. P.: Miss
E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson
Hospital and Dispensary, Bridgman Me-
morial Boarding School, Day Schools,
Evangelistic Work.

Address: Medical Missionaries, Margaret
Williamson Hospital, West Gate; Other
missionaries, Bridgman Memorial School,
West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible
School, Evangelistic Work, Day and
Sabbath Schools.

Address: Woman's Union Mission, 212
Bluff, Yokohama, Japan.

LIFE MEMBERS

The payment of \$50.00 will make the
donor or any person named a Life Member
of this Society; \$25.00 a child a Life
Member.

RUDOLPH LENZ

PRINTER

64 BIBLE HOUSE : : NEW YORK

NATIONAL

UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION

MORRIS K. JESUP, Esq., President

E. P. BANCROFT, Financial Secretary

WITH A REPRESENTATIVE BOARD OF MANAGERS

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN

A PATRIOTIC WORK

TESTIMONIALS

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for *generous* support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers* of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 30 good books into a needy school. \$10.00 a Library of 60 books. \$25.00 starts a new school. Nearly 2000 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary,
156 Fifth Avenue, New York City

The legal form of bequest is. "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, Pa.dollars."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."